(Registered for Magazine Post to Canada and Newfoundland.)

UNITY

The Unitarian

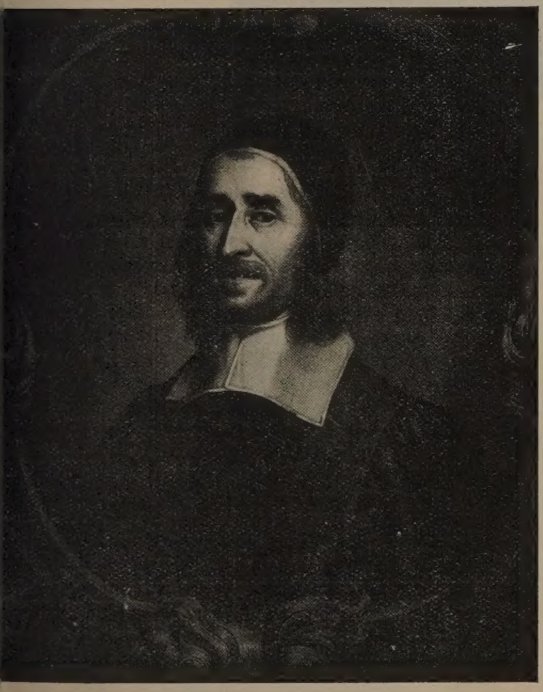
MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson.

No. 120. [Vol. X.—9.] September, 1913. ONE PENNY.



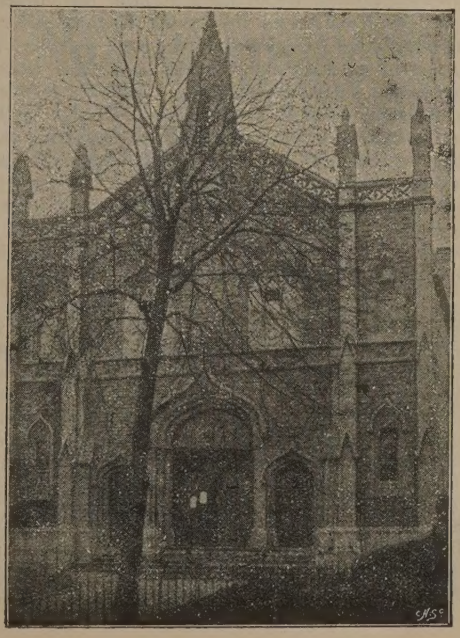
Rev. Richard Baxter,

1615—1691.

Richard Baxter was not a Unitarian, but he was "a pioneer in that whole class of studies whose object is to elucidate and demonstrate the reasonableness of Christianity, the precursor of Locke in this respect, as in some others. His work is to substitute the argument of evidence and experience for the argument of prescription and authority;" and "he became, in a real sense, a founder of the liberal traditions of Nonconformity" (Alx. Gordon, M.A.). He has been wrongly described as a "Presbyterian," but he was "a nonconforming Churchman," "a dissentient Episiopalian" (W. Lloyd). His portrait and this notice are introduced here for his connection with the origin of the Nonconformist congregation at Kidderminster, from which our present Unitarian congregation there was a natural development. He died in 1691.

New Meeting House, Kidderminster.

Present Minister: Rev. J. E. Stronge, appointed 1905, under whose earnest and effective ministry this Church has prospered. Mr. Stronge was educated for the ministry at the Unitarian Home Missionary College, and Owens College, Manchester (1879-1882), and at Queen's College, Belfast (1883-84).



New Meeting House, Kidderminster

Present Interior View.

The name of Richard Baxter is closely connected with the origin of Nonconformity in Kidderminster. He was the founder of Protestant Dissent in that town. The great success of his ministry led to the establishment of the congregation from which the New Meeting was an off-shoot.

It is said that Baxter was "driven from Kidderminster" after preaching there with considerable effect for sixteen years. When the Act of Uniformity was passed he was not allowed to preach his farewell sermon. On account of the treatment he received, his congregation would have nothing further to do with Episcopacy, and in leaving Kidderminster he entrusted them to the Rev. Thomas Baldwin, who had been ejected from Chaddesley. This was the foundation of the "Old Meeting," which has since been called the "Baxter Church." They assembled for worship in some outbuildings belonging to a private house. Mr. Baldwin ministered to them, and died January 30, 1692-3.

The Old Meeting House was erected 1693, and the next minister, Rev. John Spilsbury, succeeded Mr. Baldwin in 1694. Next followed Rev. Matthew Bradshaw, 1726; Rev. Benjamin Fawcett, 1745.

It appears that Mr. Fawcett engaged in the Trinitarian controversy, which divided his congregation into two parties, and that somewhat embittered his latter days. After his death in 1780 it was much feared that there would be division upon the choice of a successor. The ultimate choice fell upon the Rev. John Barrett, who was not acceptable to a considerable minority, including the majority of the principal subscribers, all the trustees for the minister's house, and seven of the trustees for the Meeting House. This minority resolved to secure a minister of their own and to provide a convenient place of worship. These decisions were come to at a meeting held Dec. 26, 1781.

This was the origin of the new meeting. The temporary use of a vacant warehouse was secured and services commenced, occasional ministers preaching. On Oct. 18th, 1782, the New Meeting House was opened. Rev. Robert Gentleman accepted invitation to become the resident minister, and entered upon his duties July, 1784. The invitation to him was signed by fifty-two members.

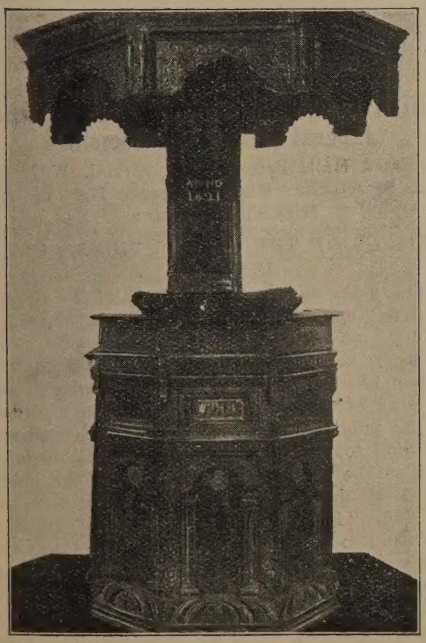
During this time the members of the two congregations united in friendly meetings, and carried on works of charity together with the same harmony as before the separation took place. The ministers were on the most friendly terms with each other. Both the Meeting Houses were well filled on the Lord's Day, especially in afternoon and evening, and there was no contention between the two congregations but to provoke one another to love and good works.

At Michaelmas, 1786, there was a separation of the Charity Schools with New Meeting management of their share, which appears to have amounted to the care of seventy children in the upper schools and thirty in the lower schools, and Mr. Nicholas Pearsall was appointed treasurer for the schools.

Mr. Pearsall was practically the founder of the New Meeting, as he was the most prominent and influential leader in the secession from the older congregation. He was a wealthy carpet manufacturer. He established a Sunday school upon his estate about the same time that Robert Raikes began one at Gloucester, and without knowing that the idea had occurred to anyone else. He was also the chief cause later in establishing the Sunday school in connection with the New Meeting many years before there was any at Worcester and other neighbouring towns. He also erected, at his sole expense, two schools, neat and convenient edifices, adjacent to the New Meeting House; one for the use of the congre-

gation for the instruction of poor boys and girls, the other as a free Grammar School, to which he bequeathed the sum of £1,000. He also gave all the land under the chapel, schools, and in the chapel yard and schools playground. The chapel keeper's house, the "cottage," and a corner house at the entry were his gifts. He also left a small endowment to the day and Sunday schools, and a larger one to the chapel. Mr. Pearsall also bought Baxter's pulpit, now in the New Meeting vestry. This pulpit stood originally in the Parish Church, and from it Baxter preached for years to crowded congregations. It bears the date 1621, and his ministry commenced 1641. All the woodwork of the old church was taken out and heaped together for sale. In order to secure the pulpit Mr. Pearsall commissioned a Mr. Preene to buy all this old timber. He then had the pulpit repaired and gave it to the New Meeting. Mr. Pearsall died July 2nd, 1798. His religious opinions were strongly Unitarian. To him more than to any man the New Meeting, with its Sunday school, day school, and the old Pearsall Grammar School owes its existence.

The following is the list of the New Meeting ministers:—Robert Gentleman, 1784-1795; William Severn, 1797-1806; John Lane, 1807-1809; J: B. Smith, 1810-1813; Richard Fry, 1813-1836; John Taylor, 1836-1841; Matthew Gibson, 1842-1854; Edward Parry, 1855



Richard Baxter's Pulpit.

1869; Abraham Lunn, 1870-1873; William Henry Fish, 1874-1876; William Edward Mellone, 1876-1880; William Carey Walters, 1880-1887; James Hall, 1888-1890; E. D. Priestly Evans, 1890-1904; J. E. Stronge, 1905—.

In the Trust Deed of the Chapel there is no doctrinal creed inserted to limit the freedom of future generations of its members. In the time of the Rev. William Severn the congregation was of such a mixed character that Mr. Severn described it "as one in which the minister must not offend Calvinists, must please Arians, and satisfy Socinians.' Mr. Severn himself (1797-1806) was an ardent Unitarian, but the congregation as a whole had not reached that position until the ministry of the Rev. David Fry (1813-1836), who was chosen because of his Unitarian principles —and it has been Unitarian ever since.

In 1780 the Chapel was re-pewed at the cost of £300. In 1879 a chancel was placed at the east end of the Chapel to accommodate choir and a new organ, and the vestry was taken down and rebuilt to more commodious dimensions, these alterations and extensions costing about £1,000. In 1883 the Chapel was enlarged by an extension of the length of 25 feet from the front to accommodate 200 more worshippers, and a new ceiling and new higher roof were put in, and various other alterations and improvements made which have greatly improved the appearance of the Chapel interior and exterior. The schoolrooms also were enlarged to accommodate 60 more scholars. The total cost of these alterations was about £2,600, towards the defraying of which a "Grand Nautical Bazaar" was held, September, 1883, which cleared the sum of £666.

The many connected institutions include the Sunday Schools, Provident Society, Library, Brotherly Society, Tuesday Evening Meeting, Mothers' Meeting, Girls' Club, Ladies' Benevolent Society, Sewing Society, Youths' Club, Guild of the Good Shepherd, Band of Hope, Education Class, Gymnasium, Cricket and Football Clubs, etc., and there are several connected Charities and Trusts. No less than eight Unitarian ministers have been reared in this Church.

In 1907 a new Church Hall was erected adjoining the New Meeting House, 70ft. long by 34ft. wide, and 22ft. high, capable of accommodating 320 people, with all modern conveniences for social and other purposes, at a cost of £1,266. It was opened October, 1907, and has been found to be a most valuable adjunct for the work of the congregation and its various institutions. Nearly 200 meetings were held in it during the first year after it was opened.

The New Meeting has a fine record, and has filled a very large and influential place in the life of Kidderminster since its foundation, and it is very gratifying that its beneficent activities and unlifting influence continue unabated, testifying in the most forcible manner that it is indeed a living Church.

Scenes in Christian History.

By Rev. WILLIAM C. HALL. M.A.

III.—THE COMING OF AUGUSTINE

In the market place of Rome stood a group of fair-haired youths, when a monk of St. Andrew's, known later as Pope Gregory the Great, approached. He inquired whence they came. "From Britain." "Are they Christians?" "They are still pagans." "Alas! that the Prince of Darkness should possess forms of such loveliness, that such beauty of countenance should want that better beauty of the soul. Of what nation are they?" "They are Angles." "Not Angles, but angels. Of what province?" "Deira." "De ira: truly they must be plucked from God's ire, and called to Christ's mercy. And what is the name of their king?" "Ælla." "Verily, in Ælla's land must Allelujah be sung." Thereupon, we are told, Gregory resolved that he would become the first missionary from Rome to Britain. He gained the permission of the Pope, and had actually set forth three days on his course when affairs in Rome required his recall.

Although Christianity had been early introduced into Britain, the landing of Hengist and Horsa at Ebbsfleet in 449, followed by the conquests of their tribes, threatened its extirpation. It retired before their raids, which effected the gradual expulsion from the better part of what we now call England of British and Roman British inhabitants. Britain, overrun and dominated by these fierce people, lapsed into paganism. But of these Angles—we use the term as generally descriptive—were the boys whom Gregory in his punning speech declared to be angels. Elevated to the papacy, Gregory still retained his ambition to evangelize our land, and chose the monk Augustine for the task. Augustine hesitated, fearful of the barbarous unbelievers he would have to encounter, but Gregory would allow no retreat from a mission which he himself had been ready to undertake. So Augustine came to England in 597, probably landing on the shelving shore of Ebbsfleet, where the first Saxon invaders had landed a century and a half before. A monumental cross, erected by the late Earl Granville, marks the probable spot—a tardy memorial of two of the three or four landings which opened distinct epochs of our national history.

Augustine came with about forty monks and some Frankish interpreters. A few days after their arrival they were met by King Ethelbert of Kent, whose wife, Bertha, grand-daughter of Clovis, King of the Franks, was already a Christian. They carried a silver cross and a wooden banner on which was depicted the scene of the crucifixion, and they informed Ethelbert that they "were come from Rome with a joyous message that would assure a certainty of joys in heaven everlastingly with the living and true God." The king courteously heard their message, and at length cautiously replied: "Your words and promises are fair, but they are also new to me and my companions, and of vague meaning; therefore I cannot agree to them as to forsake that which I have believed so long with the whole race of my fellow-English. But since you are strangers from afar in my kingdom, and are wishful to preach to us those things which you believe true, we desire not to do you hurt, but rather to give you good cheer and all those things which are necessary to your maintenance; neither do we forbid you to gain over as many as you can to your faith."

The monks settled at Canterbury, and performed their first devotions in the old Roman church of St. Martin. Soon Ethelbert himself was converted, and was baptised into the Christian faith, probably at the font which still stands in that church. Augustine became the first Archbishop of Canterbury, exercising ecclesiastical authority over Kent. By reason of the importance of his appointment we customarily exaggerate his actual influence over the peoples he endeavoured to make Christian, and we have to be reminded that the developments of his work were only gradual. As a matter of fact, nearly a century passed before the scattered English populations could be said definitely to have accepted Christianity as their religion.

As we think of Augustine we are not to forget that the initiative in the evangelization of our land came from Gregory, and we are to remember that this great man, perhaps the most versatile personality of his time, did not limit his missionary zeal to our land, but was responsible also for the conversion of the important kingdom of Lombardy. And not only did he spread the faith; he intensified it—gave a new beauty to its services, and deepened its beliefs.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.
Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

MEETINGS OF THE INTERNATIONAL UNION IN PARIS.

When, in the middle of July, most of the League's Executive Committee said good-bye and went off a-holiday making, the League's Secretary, who happens to be also Secretary of the "International Union of Liberal Christian Women," had still some hard work before her. On July 17th, in accordance with the published programme, the first meeting of the Union took place in Paris. A hall had been placed at the service of the Union, in the holding of which all the other Congress meetings were being held. The "Inquirer" speaks of it as one of the largest and most successful gatherings of the week. There was certainly a large attendance, and many women had come great distances specially to be present that afternoon. On the platform was an imposing row of speakers representing women workers for the one great cause of Liberal Christianity from many different countries—Dutch, English,

Italian, American, Hungarian, Swiss, Canadian, and German. Each in turn described the part which women Liberals take in the work for Liberal Religion in her own country. The French and German papers had been done in English and printed for the use of the audience—so largely Anglo-Saxon of course.

One of the most interesting features of the meeting was the presence of Madame Paul Loyson, daughter-in-law of the late revered Pere Hyacinthe, whose little speech welcoming the delegates to Paris was evidently as heartfelt as it was graceful.

There was a long array of addresses to be gone through, but the guidance of the meeting was in the capable hands of Mrs. Herbert Smith, formerly chairman of the League's Executive Committee. Each speaker was kept to the time limit allowed, and even with some minutes spent in taking up the collection wherewith to start the Union on its financial course, the proceedings ended with five minutes to spare. "Bright, brief, and brisk" was the comment of an American overheard, as the audience streamed out of the hall.

But though the International Union has been in being for three years already, has a name and a secretary, and has held this large meeting, it had still no rules for the guidance of the affiliated societies or specified "objects" for its existence. Some definite expression of the aims of the Union was needed and some simple machinery. Next day, therefore, a small business meeting was held. About sixteen women, representing six nationalities and two of our own British Colonies, came together round a table in a dark little committee room in the Congress building. They had come together to draw up a few rules and put into words their ideas of what the Union should aim at in its work for Liberal Christianity throughout the world. This time a Canadian presided. The objects drawn up at this meeting are well within the power of the women workers. The chief one is the development of the Guild of Friendship started by the English League, and which in future each affiliated society will endeavour to carry on in its own country, adapting it, of course, to its own national needs and circumstances. The rules are few and simple, being those which three years' experience has shown to be necessary for the efficient working of the Union. They take into account the enormous distances and the differences of ways and means in each country, and while bringing the women of many nationalities together for work in common will leave each national group to develope on its own lines and in absolute independence. For the list of societies in the Union see League Annual for 1913.

One of the pleasant things about the Congress week in Paris was the meeting of so many Alliance members and making the acquaintance of so many of our German, Swiss, Dutch, and other foreign fellow workers. The Alliance women told us of their new badge, the "Alliance pin" as they call it. (May the League lay claim to having given them this idea?) It is of gold and costs the owner 4/-, and is altogether a much smarter affair than the League's little enamel safety pin brooch, obtainable for the small sum of 6d.

H. B. H.

James Martineau, By the Rev. A. W. FOX, M.A.

Though in a popular "History of the Free Churches" Dr. Martineau's name is omitted, that is an oversight of which the historian of Nonconformity should beware. Mr. Gladstone styled him "the clearest intellect of his time." That is high praise, especially from one who differed so widely from him. Born into a truly free church, James Martineau pleaded with an exquisite style and reasoned logic for "truth, freedom, and religion." Though his philosophy may have few adherents to-day, he was one of the greatest Christian philosophers of the nineteenth century. He was the resolute champion of free will against determinism, of Christianity in its simplest form against scientific agnosticism. He was not perhaps a good denominational leader, since no denomination was able to hold him in its bounds. He was a convinced Unitarian, who did much to broaden thought and to weaken the force of creeds and confession of faith. When he wrote his great book—"The Seat of Authority in Religion"—he found that finally in the human soul. Much of his criticism was antiquated, much of his philosophy does not command adherents to-day. But his deep love and reverence for Jesus, his noble loyalty to spiritual freedom, his manifold graces of style, his luxuriance of metaphors adorn every page. In his sermons his deepest and most abiding thought is found. They could never be popular in the ordinary sense of that word. They are the thoughts of a profound thinker upon man's relation to God our Father. It may be that their distinguishing power lies in their clear intellectual grip of the problems handled. As a leader of purely spiritual thought, he has leavened most of the Protestant denominations of our land. He has helped to remove some of the harsher crudities of beliefs once popular. He taught teachers and through them their pupils. He has proved himself a doughty opponent to all forms of materialism. He did his utmost to make the men and women of his day realise that no Church is really free which fetters the soul of man by insisting upon beliefs as essential to salvation. Born into liberty, he loved liberty as his own soul. Devoted to truth he moved nearer and nearer to truth, while recognising that complete truth is God's alone. He lived his religion out with a wonderful beauty in spite of a natural infirmity of temper, which gradually left him in the beautiful winter of his days. Strong opponent of the theology of Spurgeon and Dale as he was, he honoured the men themselves. But his theological writings have had a wonderful effect upon the thought of the last century, an influence destined to grow till all Christians understand the meaning of a free church.

Home Circle.

What Shall Be.

A nobler order yet shall be
Than any that the world hath known,
When men obey and yet are free,
Are loved and yet can stand alone.

Oh, boldly speak thy secret thought,
And tell thy want, and by the wise
Be unto nobler action brought,
And breathe the air of purer skies.

Strive less to bring the lofty down
Than raise the low to be thy peers;
Love is the only golden crown
That will not tarnish with the years.

Soon the wild days of war shall end,
And days of happier work begin,
When love and toil shall man befriend,
And help to free the world from sin.

—W. M. Call.

"As a Man Thinks."

By the Author of "Love that Casts out Fear," etc.

CHAPTER IX.—THE LEAVEN WORKS.

Sallie Roecastle's mind was in a continual ferment. She had seen her brother, and she had formed an impression of him that was far more favourable and agreeable than that she had been taught to accept. She was somewhat excited at the prospect of meeting him, she did not know how or when. All the more so because of some of his remarks about religion which she could not do other than hear in that interview he had with her father, and which she had witnessed.

And then she could not forget the lecture she heard from the Rev. Silas Croft. Some of his words seemed to ring through her mind over and over again so persistently as to be indelibly written upon the tablets of her memory. She was now certain that Will Farnley was not an "infidel." She realised that he believed in God not less but much more than his detractors believed. She began to see that what she had been taught was not that which Jesus taught, and that it was not the simple Christianity of the Master. It seemed that she had been nurtured in a false belief, and that Will Farnley had been most unjustly treated. Her love for him was now greater than ever.

While she was in this condition of mind she was summoned to an interview with her father. When she entered the room she saw that he was unusually subdued and quiet.

"What is it, father? Are you not well?"

"There is nothing much the matter, lass, but I have something serious to say to you. I am getting old. Sometimes I think I may die very suddenly some day. More than once, as you know, I have been made to feel that there is a weakness about the heart."

"But you have been ever so much better, father, since you left off smoking."

"Yes, I have. But the mischief was done before I left off. Perhaps if I had not given up the habit I might not have been living now. Yet the weakness is there, and if I was found dead I wonder what would become of you. I am anxious to see you settled in life while I am with you. Why should you not favour the advances of Robert Wedmore? He is a decent sort of young fellow. He belongs to the chapel. He follows you about like a lapdog, and yet is afraid of speaking to you. You might go further and fare worse. And it would be a great comfort to me to think you were properly settled in life."

"I am very sorry, father, but I can never accept Robert Wedmore. I have no liking for him. In fact, I have a rooted dislike of him. I do not even respect him, and it is impossible to love a man whom one cannot respect."

Roger Roecastle seemed pained at this, but he did not get exasperated as he had usually done when crossed, for strangely enough he said in a tone that seemed quite new to him:

"I've not been a very kind father to you, Sallie. I've been rough and overbearing with you, but I don't wish to be hard and cruel with you now. Your mother was almost forced by her own father into marrying me, and it was a most unhappy business for her. I am not going to repeat that blunder with you."

"Whatever has put you into this frame of mind, father? You seem so queer, somehow."

"Well, lass, I'll make a clear confession of it. Last night I had a dream, and your mother came to me and said some very strange things, and it has made me think a great deal about matters."

This talk with her father resulted in nothing more definite than this: that Sallie became very much concerned for him. She noticed the great change. She asked herself the question also, what would become of her if her father died?

Meanwhile John Roecastle was seriously devising some plan of getting to see his sister. But he preferred meeting her incidentally rather than by any pre-meditated appointment. And he hoped that some opportunity of making it possible would arise. At the same time he was intensely interested in the new movement for rational religion. He had made a special journey some distance away to see the Rev. Silas Croft, and was very much gratified with the interview. He was determined that a permanent Society should be formed, and Mr. Croft had promised to assist. He advertised in the local paper that literature advocating Reasonable Religion could be had free on application through the post to an address supplied, and was greatly surprised at the widespread demand that resulted.

He had also thought seriously about his father and wondered whether the old man had cooled down and become more kindly in his feelings. Then on returning to his rooms he found a letter in a strange handwriting, and on opening it discovered it to be from his father. It ran thus:

"Dear John,

I was hard with you that night when last we met. I can see now that I have been selfish and cruel. A tract which somebody left on my table about 'The goodness of God' to the son who strayed away from him has opened my eyes, and showed me that I had been on the wrong track. You are my only son. I need a son in my old age, and your sister is in need of a good brother. I am a changed man. If you can come and see us we can perhaps put matters straight.

Your repentant father,

Roger Roecastle."

This almost took John's breath away. He started at once to his father's house. On the way a gentleman stopped him, and said:

"Mr. John Roecastle, I was coming to inform you that a sad thing has happened. Your father was suddenly taken very ill only about an hour ago. Before a doctor could get to him he expired, and it is my very sad duty to tell you that your father, Roger Roecastle is now dead."

(To be continued).

Anecdotes and Illustrations.

LET YOUR LIGHT SHINE.

Passing down a dismal London alley a gentleman saw a most brilliant flashing light coming from a rubbish heap in the gutter. It was only a broken bit of tin, catching and reflecting the rays of the July sun. No one could help seeing it; it could not be hidden. Does not this illustrate how that even the humblest person may shine in the darkest places? The lowliest catch some light from God and they can give it forth to others.

SHOW YOUR COLOURS.

Yes, show your colours. Do not be ashamed of them. If they are worth having they are worth showing. It is true manliness to stand up for your principles if they be good and right. James Garfield when at Williams College climbed Mount Greylock one day with many of his companions and spent the night on the mountain top. Round the camp fire they sang songs and told tales through the evening. At length Garfield took a Testament out of his pocket and said: "Boys, I always read a chapter before going to bed and have a prayer. Shall we have it together?" And they did. That boy, who afterwards became President of the United States of America, had the courage of his opinions. It is cowardly to hide the light when you have it. It is best to show your colours.

LIFE FIRST.

A fire broke out in a Danish village. A poor man rendered active assistance to put it out, but all in vain. At last he was told that his own house would soon be in danger, and would he not save his own goods? "No, there is something more precious than that to save. A paralysed neighbour cannot walk. I will get him out of his house." He rescued the invalid. Life before goods. When it became known, a silver cup, filled with Danish crowns, was presented to him publicly for his bravery.

CLOTHES FOR A BEAUTIFUL SPIRIT.

A gentleman was walking behind a very handsomely dressed girl, and thought, "I wonder if she takes half as much pains with her heart as she does with her person." A poor old man was coming up the road with a loaded wheelbarrow, and just before he reached this girl he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through. "Wait," said the young girl, springing lightly forward; "I'll hold the gate open." She did, and received his thanks with a pleasant smile. "She deserves to have beautiful clothes," thought the gentleman, "for she has a beautiful spirit."

NOT YET.

"Not yet," said a little boy busy at play.

"Not yet," said the young man; "when I see my business prosper, then I shall have more time."

"Not yet," said the man of business; "my children must have my care. When they are settled in life I shall be better able to attend to my own soul." He lived to be a greyheaded man.

"Not yet," he still cried. "I shall soon retire; then I shall have plenty of time to think about religion."

And so he died, without a faith to sustain him, and without the character he might have had, with but little faith in God, and without hope in his heart. Why put off the most important concerns of the soul?

DOES HE RING TRUE?

Does the coin ring true—or is it a bad one? It is tested by letting it fall upon the counter, and if it rings it is good, if it falls with a dead kind of sound it is spurious. What sort of a character is that man? Time and events will certainly prove. He is a clerk at a bank. Thousands of pounds of golden coin and bank-notes pass through his hands, and he is trusted. Is he honest? Does he ring true? If he is true to his trust, all goes right, and everything is safe in his hands. If he is weak and unreliable his work will test and prove what he is. He lives a loose and extravagant life, gambles away his earnings, gets into debt, and one day he is taken to prison for stealing money from the bank. Temptation tests what we are made of, so do all difficulty and trial and suffering. The discipline of life is testing and proving us all the time.

SUNDAY SCHOOL HELPS.

Lessons on the Bible—"What it is and is not."

By the Rev. J. ISLAN JONES, M.A.

SEPT. 7th: "EARLY METHODS OF WORSHIP."

(Wood, p. 173-175. See also Addis "Hebrew Religion" and art. "The Religion of Israel," by Kautzsch, in Hastings' Bible Dictionary, vol. V.). Scripture Reading, Ex. 24.

1. We have stated in an earlier lesson (see July number) that there are traces in the Old Testament of very primitive beliefs and methods of worship, but the period before Moses is so obscured by the haze of antiquity that we have to rely mostly on conjecture in regard to it.

2. Moses taught the Israelites to worship Yahweh alone, and at some time or other the belief arose that Yahweh had made a covenant with Moses, as the leader and representative of the Israelites, to the effect that He would protect and prosper them as long as they were faithful to Him. This belief played an important part in the history of the nation.

3. The method of worshpiping Yahweh at this early time was simple, and consisted mainly in sacrificing animals, or corn, or fruit, on altars built for the purpose at various places. The blood of the animal was sprinkled on the altar, and the fat was burnt (these were Yahweh's portion); but the flesh was eaten by the people who offered the sacrifice. These services could be conducted by the head of any family without a priest, although there were priests connected with some of the most important sanctuaries up and down the country. It seems, also, that the people ceremonially washed themselves before worship, and walked bare-footed to the altar, the place being considered holy.

4. "The ark of the covenant" (not the ark of Noah) held an important place in the religious life of the early Hebrews. This was probably a portable wooden chest in which were kept some kind of sacred stones. It was carried in the van during the march through the wilderness (Numb. 10, 35), and sometimes when the Israelites engaged in war they took it with them, because they believed that Yahweh's power was somehow associated with the ark, and made it into a talisman which ensured their safety and success. Once the ark was taken by the enemy (1 Sam., 4), but was recovered later; and when Solomon built the first temple at Jerusalem (about 1,000 B.C.) it found a permanent home there (1 King's, 6 foll.).

5. We do not know much as to the nature of the religious services carried on in the first temple. We may feel sure that sacrifices were offered as at the various local shrines, but whether there was any music, vocal or instrumental, we cannot say. This temple was destroyed in 586 B.C., and with it the "ark."

SEPT. 14th: "THE ATTEMPTS AT REFORMATION."

(Wood, p. 175-179.) Scripture Reading, 2 King's, 18, verses 1-8; 21, verses 1-18.

1. With so many shrines, some of them in remote places, and, as far as our knowledge goes, without the supervision of one authority, it is not surprising to learn that the worship of Yahweh sometimes became tinged with alien elements. Corrupt practices crept in at some places owing to the influence of foreign religions. The prophets of Yahweh denounced among other things human sacrifices, star worship, idolatry, etc. King Hezekiah (720-693) endeavoured to suppress all outlandish sanctuaries in order to compel the people to go and worship at Jerusalem alone. His effort was successful for a time, but his successor, Manasseh (692-639) restored the old order of things.

2. King Josiah (637-608) followed up the policy of Hezekiah, and in the year 621 ratified a new code of laws (Deuteronomy) which laid special stress upon the suppression of local shrines and the centralisation of all worship at Jerusalem (see Deut. 12). That was the only way to purefy the worship of Yahweh of heathen abominations. Josiah's reform was thorough and effective. In less than forty years, however, Jerusalem was captured, the temple was destroyed, and most of the inhabitants were carried away into captivity.

3. During the exile, religion naturally occupied the minds of pious Jews, notably Ezekiel and Ezra; and it is now believed that the greater part of Leviticus (The Priestly Code) was compiled then. In 538 some of the exiles returned, and the building of the second temple (called Zerubbabel's) was begun about 519. About the year 458 Ezra and Nehemiah returned to Jerusalem to rebuild the ruined city, and in 444 the former read to the people what is now believed to be the main portion of the book of Leviticus. In this, called The Priestly Code, much stress is laid on ritual and ceremony, and the priesthood becomes a very important and powerful institution. The object was to further purify the worship of Yahweh and to keep the people holy.

4. The services held in the temple now reached the high-water mark. In addition to sacrifices and ceremonies, psalms were sung, portions of the law were read and expounded, festivals were celebrated on a grand scale, and Jerusalem became the centre of attraction, the heart's desire to every pious Jew.

5. Although costly sacrifices and empty ceremonies were much too prominent in the worship of Yahweh in thee temple, still a religion that produced our beautiful psalms could not be without its spiritual side.

SEPTEMBER 21st: "THE MAIN FEATURES OF JUDAISM."

(Wood, p. 179-184). Scripture Reading, Eccles. 3, 16-22; Is. 9, 1-6 and 11.

1. The Jews were by nature intensely religious,

and believed that to please Yahweh was the one thing that mattered. They held that as long as they lived in accordance with His will all would be well with them; they would be healthy, prosperous, and happy. All calamities and misfortunes were to them sure signs that they had displeased Yahweh; all success and prosperity, on the other hand, proved that they were well-pleasing in His sight. The writer of the book of Job, indeed, ventured to contest that belief, although he had no real light to throw on the afflictions of the righteous.

2. We cannot point to a single passage in the Old Testament which definitely teaches the immortality of the soul; all we can find is the belief in a shadowy existence after death, in Sheol or the nether-world. If, therefore, Yahweh rewarded the righteous and punished the wicked it had to be done in this life.

3. During the latter part of the period covered by the Old Testament, the importance of strictly obeying the Mosaic Law overshadowed everything else. In addition to the written law, the scribes had a great mass of traditional law, and it was beyond the power of the average man to know all that was required of him, not to mention the fulfilment of those requirements. Those who in any way failed to fulfil their duties were known as "sinners."

4. Another feature of this period is the prominence given to the Messianic idea—the belief that a Messiah (anointed one) would be raised up among them to lead the people to victory over their enemies, and to rule in righteousness over all the earth. We find Messianic passages in Is. 9, 1-6, chapter 11; Zech. 6, 13. However, many passages which have been held to refer to Christ have not the least claim to such an interpretation (Gen. 49, 10; Is. 53, etc.) It is certain that the popular expectation was not fulfilled in Jesus of Nazareth, and whether Jesus regarded himself as the long-expected Messiah is open to question.

SEPT. 28th: "THE RELIGION OF THE NEW TESTAMENT."

(Wood, p. 184-188. See also "The Early Church," A. H. Thomas; "Christianity in the Apostolic Age," McGiffert). Scripture Reading, Lk. 4, 16-44.

1. We find that Jesus, when opportunity offered, took part in the Jewish services held in the country synagogues and in the temple. He had no intention or desire to break off entirely from the church of his fathers and establish a church of his own, although it is perfectly clear that he disliked the excessive ritual and ceremonies of Judaism, and wished to make it a more spiritual religion.

2. After Jesus' death his followers, owing to persecution, held religious services in private houses. Moreover, they naturally wished to give the Gospel a prominent place in those services. That could not be done in the synagogues which had been built for worship according to the Mosaic law, for there would be trouble if anyone attempted an innovation.

3. The early Christians also were full of missionary zeal, and carried their message to remote places where there were no synagogues. The result was that Christianity became a Church, distinct from all others, and strongly imbued with the proselytising spirit. The Christian services at this time were of a simple and reverent character; hymns were sung; prayers were offered; the scriptures were read and expounded; and in the new church Jesus took the important place which Moses occupied in the old. A few rites were observed. Members were admitted in most cases probably by baptism, and the Lord's Supper was celebrated as a common meal.

4. It should be remembered that the dogmas which have caused so much controversy among Christians, and also the ritual of the Catholic Church, came into being later than the time to which the New Testament literature belongs.

5. Both in the Old and New Testaments the fundamental problems are: God's relationship to man, and man's duty to God. We believe that the best light on these problems is to be found in the teachings of Jesus as presented in the first three gospels.

LESSONS ON PARABLES.

By M. E. THACKRAY, B.A.

SEPTEMBER 7th: V.—"THE LITTLE SEED." Matthew xiii., 31-32.

1. THE "MIRACLE" OF GROWTH. The tiny seed contains life. When placed in the ground and watered begins to grow. One kind of seed always produces one kind of plant. Some kinds of seed take longer to develop than others. What have you tried to grow from seeds?

2. SEEDS OF CHARACTER. We are all sowing seeds of character, which grow into beautiful flowers or ugly weeds. Our thoughts, words, and actions are the seeds. Large plants may grow from little seeds: so beautiful characters may develope from the sowing of little seeds of kindness, and ugly mean characters from little seeds of selfishness. Seeds may be hidden for some time, and we may think they are not growing. Apply this to character. Show how childhood is the time when the seeds are sown. Men and women of the future are children to-day. Those who will in 20 or 30 years be the good and great men and women of England are now little boys and girls sowing the seeds of goodness and greatness. If we want to live good lives we must set the right kind of seed. There are no flowers if no seed is set: no beautiful characters without loving words and deeds.

SEPTEMBER 14th: VI.—THE PEARL OF GREAT PRICE. Matthew xiii., 45-46.

1. THE THINGS MEN SEEK. We are always trying to obtain things to satisfy our needs or desires. Some are seeking wealth, others health, pleasure, fame. These may be "goodly pearls," but not the Pearl of Great Price. The merchant would go long

journeys to secure what he wanted, would be willing to make sacrifices. He sold all that he had to obtain the Pearl of Great Price. We give up most for what we value most; we should not be willing to make sacrifices for a thing we did not want. It is a good thing to know what we are seeking. What are we looking for? "Seek ye first the kingdom of God and His righteousness."

2. HOW GOOD THINGS ARE OBTAINED. The man sold all he had to obtain the pearl. Why was he willing to give up so much for it. It was worth the sacrifice. Righteousness or goodness is the Pearl of Great Price. It is worth the sacrifice of all other things if that is necessary. We should always sacrifice for the highest we know. "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. xxii., 1) Men have given up wealth and ease and fame for truth and righteousness. "Blessed are they that are persecuted for righteousness sake" (Matthew v., 10). Story of Daniel (Daniel vi.). Here sincerity was the Pearl of Great Price.

3. REAL AND FALSE PEARLS. The merchant would know if any "imitation" pearls were shown to him. "All that glitters is not gold." Companions may want you to sacrifice time in frivolous amusements when you should be working. The pleasure obtained is only like a false pearl; the pleasure that comes from doing one's duty is a valuable one.

SEPTEMBER 21st: VII.—FINDING THE LOST. Matthew xviii., 11-14.

1. GOD VALUES ALL HE HAS MADE. He does not disregard little things, although His works are so great. A father loves all his children. You know if your father and mother had five children and one was ill they would do all they could to save the sick one. They would not say, "It will not matter if we lose one, we shall have four left." God is at least as loving a Father.

2. GOD REQUIRES COMPLETENESS. If the lost sheep were not found the flock would be incomplete. God allows nothing He has made to be lost. One cannot take the place of another, for all are required.

3. THE JOY OF GOD IN SAVING THE LOST. It is God's will that we should grow more and more into His likeness. We grieve Him when we "go astray" from the "paths of righteousness." We make Him glad when we turn from evil. Compare the Parable of the Prodigal Son (Luke xv., 11-32).

SEPTEMBER 28th: VIII.—THE TWO SONS. Matt. xxi., 28-31.

Try to imagine the FIRST SON. Probably hasty, perhaps annoyed because some plans would be upset by the work, but good at heart. Thought over his reply, saw what he ought to do and did it. We are not told how he went, whether it was cheerfully or in a sulky manner—probably the former as Jesus evidently commended him.

THE SECOND SON. Probably very cheerful and obliging in manner. He, too, may have been hasty. Why did he not go? Possibly he was careless and forgot, but more probably did not intend to go. If so, he was a hypocrite. The first one was genuine, the second could not be trusted although he might seem at first the more obedient son. "By their fruits ye shall know them." "Not every one that saith Lord, Lord, but he that doeth the will of my Father.'

Sunday School Topics.

It is announced that the new monthly, "School and Home," a magazine for Unitarian and other Liberal Religious Teachers, which takes the place of the "Sunday School Quarterly," will be issued on September 25th, price one penny, under the editorship of the Rev. J. Arthur Pearson.

Mrs. Kenneth Bond was recently the Sunday School anniversary preacher at Coalville.

Over 1,000 persons attended the Sunday School anniversary at Mexborough on July 27th. There are 280 scholars.

The Rev. J. J. Wright and Mr. Ion Pritchard represented the Sunday School Association at the World's Sunday School Convention at Zurich, July 8-15. The Rev. T. Paxton, of Bradford, also attended for the Birmingham District, with which he has been officially connected.

It is announced that the Sunday School Association has decided to issue a Sunday School Diploma for attendance and good conduct.

Ministers who supply a church for a single Sunday should receive their compensation before the next Sunday comes around at latest. Recent experiences with wealthy parishes indicate that this obvious rule of fair dealing is frequently neglected. Several weeks passed by before compensation was received, and, when it came, not a word of apology was offered. No harm was done in these instances beyond a certain measure of annoyance, but in the case of a minister supporting himself between pastorates by such work real suffering might be caused.—American.

Wait; yet I do not tell you
The hour you long for now,
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future
With a crown of starry light,
An hour of joy you know not
Is winging her silent flight.

—A. A. Procter.

Our Emancipating Faith.

By Dr. CHARLES W. ELIOT, U.S.A.

The early Unitarian ministers preached Unitarian doctrines of many sorts. They preached liberty of thought, they preached religious toleration, they preached what they often spoke of as the freedom of the gospel. They preached doctrines which delivered their people from many fears, dreads, apprehension, terrors. Their followers are doing the same to-day.

I have just been travelling in Oriental countries, and never before did I understand what the deliverance brought to mankind by the Unitarian doctrine is. We do not believe in any hell or any devil or any imps and demons travelling about in the night with malignant purpose and getting into any hole or crevice left in a human habitation to do mischief.

Unitarian doctrine is an immense deliverance from evil doctrines, from unhappy doctrines, from terrors that affect national practice, family practice, family hopes. Unitarian doctrine was in the first place intensely individualistic. It remains so to this day, but the Unitarian practice of good works has added to the doctrine of individual liberty the doctrine of collective action and collective force. This collective action all goes one way in the Unitarian body. It goes to works which deliver from evil, which increase human welfare, which do good. We want to thank the ministers and their coadjutors for bringing on and developing the Unitarian doctrine and the Unitarian practice, generation after generation. We want to thank the leaders in the Unitarian churches for all they have done not only to carry on the doctrine of individual liberty, but to enforce the doctrine of collective action for good.

How much this deliverance has increased our happiness! It is the happiest faith in all the world, the happiest faith that has ever existed in the world. There are some newer faiths, attractive, cheerful in some respects, which do not compare with the Unitarian faith in this quality of deliverance from fear. I know no more terrible belief than the belief in the malignant power of one human being over another at a distance through thinking malignity. That is one of the most fearful beliefs that has ever existed in the world. Unitarianism has no share in it. I count it one of the great privileges of life to have been born and bred in this happy Unitarian faith.

National Unitarian Temperance Association

Essex Hall, Essex Street, Strand, W.C.

President: W. G. TARRANT, B.A. Hon. Treasurer: Mr. E. BUSER.
Hon. Sec.: Mr. E. F. COWLIN, 40, Marler Road, Forest Hill, London, S.E.

THE LUNACY PROBLEM.

In their report, ordered by the House of Commons, on June 30th, 1913, to be printed, the Commissioners in Lunacy state there were notified under care in England and Wales on January 1st, 1913, 138,377 insane persons, an increase of 2,716 over the previous year, which increase was greater than for any of the previous five years, notwithstanding that during 1912 7,435 lunatics were discharged recovered, 2,182 not recovered, and 10,353 died. The upkeep of the County and Borough Asylums cost £3,868,462. Maintenance alone cost £2,781,237, or an average per head per week of 10s. 3¼d. The Commissioners make some very interesting statements as to the causation of insanity, and give tables concerning each of fifteen principal causes and factors based on the yearly average of cases admitted during five years, 1907-1911—Males, 6,049; females, 6,414. From these tables we extract the five chief causes, which show—

AMONG FEMALES.

Assigned Causes.	Incidence of each Cause assigned without any correlated cause or Factor.	Incidence of each Cause or Factor assigned either alone or in combination with others.
Alcohol	10·8	26·3
Prolonged Mental Stress..	9·3	21·5
Insane Heredity	6·6	22·7
Senility	5·4	11·4
Syphilis	5·1	12·6

AMONG MALES.

Prolonged Mental Stress..	10 0	22·9
Insane Heredity	8·4	28·4
Senility	6·5	11·8
Climacteric	4·3	10·3
Alcohol	4·1	10·4

The Commissioners' comments include the following:—"In our fifty-ninth report we had occasion to point out the singular (and prima facie paradoxical) fact that in certain counties notorious for their high proportion of crimes due to drunkenness, the insanity rate was comparatively low, although the proportion of cases in which alcoholic excess was noted was higher than in other counties. Nevertheless, it is beyond dispute that alcoholic excess does contribute to mental derangement, and we may, in support of this statement, simply record the fact that in 11 per cent. of the male and 4 per cent. of the female, this factor was the only one which could be assigned as the causal agent. In the remainder it (alcohol) was found to be associated in varying but predominant degree in individuals having an insane heredity . . . in those exposed to privation as well as in those suffering from mental distress. It was associated, too, with the climacteric factor in women and in a less marked degree with senile insanities. Amongst the male cases the alcoholic factor was fairly common in those whose attacks of insanity was preceded by truamatism, syphilis, or brain disease."

Literature.

"Heresy, its Ancient Wrongs and Modern Rights, in these Kingdoms," by Alexander Gordon, M.A., 1s. net. The Lindsey Press, 5, Essex Street, Strand, London, W.C.

Mr. Gordon has laid his co-religionists, and all lovers of liberty, under a considerable debt in the production of his Essex Hall Lecture (1913), with the addition of nearly forty pages of copious references and notes. He is acknowledged to be one of the leading authorities in the facts of Nonconformist history, and in this valuable treatise he has given to the world the results of much painstaking research on a subject of great importance. Called forth as this volume was by the occasion of the passing of the Trinity Act in July, 1813, it has a much wider significance as a contribution to a branch of study in religious progress which appeals to a far wider circle than that of Unitarians. For them this little work is certain to be of considerable use as a book of reference, as also it will certainly be to others. "Heresy has always been the salt of the Church," says Mr. Gordon. He gives an account of persecutions for heresy from 1166 down to the imprisonment of Wm. Penn, in England, with a sketch of persecutions also in Ireland and Scotland; and traces legislation against heresy and the later acts of Parliament establishing wider toleration and securing more general liberty of thought and opinion. The record closes with the passing of the Trinity Act (1813) and its amending Act,—"Dissenters' Chapels Act" of 1844.

Incidentally there is much historical information here which otherwise would not be readily accessible to the general reader. It is made clear that the Presbyterians of whom some Unitarians have been heard to boast as their "ancestors," were very intolerant of heresy, and unmatched for "sheer malignity of expression," and that "under the restored Stuart regime heresy was better off than during the Parliamentary period" when Presbyterianism was dominant. The "Open Trust" is characterised by Mr. Gordon as a "lulling myth," the rise and progress of which he dates from 1860. He says that he has "never met with a trust which" he would call "truly open except in the case of one or two Baptist foundations, in which the property is left to be applied to any charitable uses at the discretion of the trustees. Religious uses," he says, "of course' come under the general designation of charitable. Human nature being what it is," he continues, "I do not hesitate to express my opinion that this is the only safe trust, the only one likely to be permanently carried out."

An excellent index at the end makes the book all the more useful. Freedom from printer's errors denotes that very careful revision which is characteristic of such a painstaking author. The omission of "I" in the notes, p. 57, being the sole error of the kind apparent. Every Unitarian would do well to get this book, and every reader interested in the developement of religious thought and in the emancipation of the intellect from bondage should possess himself of a copy. It is most interesting reading. Its style is crisp, to the point, and touched with characteristic humour. It is another notable achievement enhancing the already high repute of its scholarly author.

Controversy about Hell.

The publication of a book giving the opinions of religious leaders on "Is there a Hell?" has given rise to much controversial correspondence. Here are some letters from "The Daily News and Leader": First, the following from Belfast:—To rob us of the theory of the existence of Hell is cruel and would be to undermine the whole fabric of the Roman Catholic religion and would tend to uproot it at its very foundation. Hell is an important asset to the Church—it means £ s. d.—the very sinews of war, and without the fear of Hell what price authority? I would ask all busybodies to put aside this heated topic and let the fathers manage their own business in their own way, and not try to take bread out of their very mouths.

The second is from a Welsh Evanlegist:—The declarations of men generally supposed to be the leaders of religious thought, made recently in your columns, make one blush for very shame. Common decency should suggest to these men that the moment they cease to hold and preach evangelical doctrine they should also cease accepting salaries from Evangelical Churches. There are still some remaining who are not ashamed to tread the old-fashioned truth.

The third is from a liberal-minded Nonconformist lay-preacher: — As a child I suffered much mental misery at the thought of hell-fire and everlasting torment, which 40 years ago was pretty generally taught. When my children to-day ask questions about these matters I am glad to be able without hesitation to tell them there is no place where future punishment, either material or spiritual, can endure for ever. It is unthinkable. The dogma of verbal inspiration is responsible for much of the old error. When men realise, as they surely will, that the Bible consists of the thoughts and ideas of the best minds of many ages, and that all without exception are the production of men who, with all their force and power, had their human limitations, limited knowledge, and often narrow outlook, they will come to understand also that inspiration is not confined to the book we call the Bible, but that truth slowly evolves and that there is no finality to inspiration or revelation.

Some orthodox "Christian" obliterated the word "Christian" from the notice board bearing the words: "Unitarian Christian Church," outside the meeting-room at Luton.

The Mission of Unitarianism.

Jesus taught that all true religion finds its soul and centre and summing up in love—love to God, and love to men. Do not all Christian sects believe in such a religion as this? Very well, then, we have here the common ground upon which unity and fellowship are to be found, if anywhere. Unitarianism has it for no small part of her mission in the world to point this out, and to press it upon public attention. To men and sects clamouring for the unity of Christendom on bases the most absurd and impossible, her message is:—The true basis for such unity is not where you seek it. It is here; it is this. It cannot be found elsewhere. This is the basis which the founder of Christianity pointed out. This is the basis which God himself laid in the soul of man. Over the lower things we fight. Here is something so high and holy that we cannot fight over it. About surface matters we contend. Here is something that goes down to a spiritual deep where our hearts touch and beat as one, and therefore where we cannot contend.

Why has Christianity ever been allowed to wander away from this the true basis of its life and its unity? Unitarianism is a voice which the widening thought, the deeper ethical insight, the loftier spirituality of our time is lifting up, crying, O, great Christian Church, come back! In God's name, in Christ's name, in humanity's name, come back from the things which divide to the things which unite. Lay aside your creeds, which Jesus never taught; lay aside your rituals and your ecclesiastical assumptions, which have nothing in common with his spirit or his life, return to his religion of simple love and duty. When you do this, but not before, will dawn the long-prayed-for day, when peace and fraternity shall reign in Christendom, and when everywhere there shall be, if not in outward form, at least in inward spirit, "one fold and one shepherd."

—J. T. Sunderland.

Our Unitarian Faith.

Dr. Charles W. Eliot, ex-president of Harvard University, said: I have never seen any persons who met anxiety, pain, sorrow, or death more calmly, more bravely, or with more resignation, or more serenity than the Unitarians. The Unitarian faith is dear to me because I was born into it, and educated in it; and because I have found it to be in my own personal experience, and in my observation of others, the most cheerful faith in the world in the times of ease and prosperity, and the surest reliance of any faith in the world in times of trial and adversity. If I am thankful for anything in this world as I often am for the many privileges of my lot, I am thankful I was born into and have always lived in the simple, fundamental convictions of our Unitarian faith. To propagate that faith is, to my thinking, a holy thing, a sacred duty.

Memorial Anniversaries.

By A. D. TYSSEN, D.C.L.

September 7th records the deaths of Hannah More in 1833 and John Greenleaf Whittier in 1892. It was also, in 1741, the birthday of Arthur Young, an agricultural writer, who rose to be Secretary of the Board of Agriculture in England. He wrote an agricultural survey of France in 1788, drawing a sad picture of the French peasantry; and on hearing of the acts of the French revolutionists he wrote a pamphlet entitled "The Example of France a warning to Britain." It was also the birthday of Dr. Samuel Johnson in 1709; but the date of Dr. Johnson's death is also recorded, namely, 13th December, 1784; and in general it is better to recall the memories of departed worthies on their death-days than on their birthdays.

September 14th is the day of the exaltation of the Holy Cross. Soon after Constantine adopted Christianity a cross was produced, which was said to be that on which Jesus suffered. It was set up in a church at Jerusalem on September 14th, 335, and the anniversary of that day was duly observed. September 14th is also marked with the deaths of Cyprian, Bishop of Carthage, 258; S. Chrysostom, 407; Dante, 1321; Robert, Earl of Essex, 1646; and the Duke of Wellington, 1852.

The New Style began in England on September 14th, 1752, the previous day having been called September 2nd. It would have been better to omit February 29th, every Leap Year, until the correction was effected: and it would be wise for the Russians to do that now.

September 21st witnessed the death of our Edward II. in 1327, of the Emperor Charles V. in 1558, of Sir Walter Scott in 1832, and of Henry Ware in 1843; it is also the anniversary of the battle of Preston-Pans in 1745, and the autumnal equinox falls on it or near it. A memoir of Henry Ware may be found in our book of Memorable Unitarians.

Dr. Disney, the colleague of Theophilus Lindsey, was born on September 28th, 1746. (See Dictionary of National Biography). The same day, in 1789, saw the death of Thomas Day, an eccentric man, the author of "Sandford and Merton."

LITERATURE.

"Four English Unitarian Martyrs," being No. 136 of "The Unitarian Penny Library," is a tract of 28 pages by the Rev. A. W. Fox, M.A., in a very informing and interesting manner sketches the martyrdoms of the brothers Legate (Bartholomew and Thomas), Edward Wightman, and John Bidle. These examples are here described "to show the heroic fidelity to conviction" of such worthies, and as a call to us to struggle boldly against religious intolerance.—Published by the B. and F.U.A. at Essex Hall, Essex Street, London, W.C.

Central Postal Mission and Unitarian Workers' Union

Hon. Sec.: Miss F. Hill, 36, Heath St., Hampstead, London, N.W.

PEOPLE WHO ARE HELPED.

The following quotations from letters give some idea of the kind of people helped by the Postal Mission:—

"The pamphlets sent were the means of leading me into a wider sphere of Truth and Liberty. For sixteen years I was an Elder in a Presbyterian Church here, but now I have gained freedom from the bondage of Creeds."

"I am indebted to you for the library books. I have had to alter my convictions of eight years' standing—the unsatisfactory standpoint of the Agnostic, for the peace and sound creed of the Unitarian."

"The books you have lent have been of great benefit to me. I consider Unitarianism is based on such good principles that I have joined the congregation at ———."

The Wide World.

NEW ZEALAND: Rev. R. J. Hall, M.A., has recently held a three weeks' mission at Dunedin, and three weeks at Timaru, Pariora, Geraldine, Temuka, Pleasant Point, ending up with Christchurch. He has had an average of 100 at each Sunday evening lecture, and attendances of 150 to 300 at open-air meetings. But the doctor has ordered Mr. Hall to cease open-air speaking, and so he asks whether any missionary in England will go out there and help. He mentions Westport, Greymouth, Hokitika, Palmerston North, Gisborne and Napier, as places where good work could be done, and longs to see a missionary minister appointed for New Zealand who will be free to go where he is needed.

CANADA: Ottawa is losing its minister, the Rev. J. T. Sunderland, M.A., for a few months, as he is being sent out as Billings Lecturer by the American Unitarian Association, on a tour in the East to visit Japan, China, the Philippine Islands, Ceylon, and India, during the fall and winter of 1913-14. It is expected that he will spend September in Japan, October in China, November in the Philippines, and December and January in India. His object is to carry the message of Modern Religion in the progressive form held by Unitarians to thoughtful minds in the Orient in the faith that there is a common ground of sympathy between that and venerable historic faiths of the East.

On August 12th Rev. W. Copeland Bowie, Secretary, B. and F.U.A., sailed to Boston en route for tour of visitation to the Canadian churches.

On July 19th the corner-stone of All Souls' Church, Winnipeg, was laid by the Mayor of Winnipeg, under auspicious circumstances, and in the presence of representatives of various religious and other public bodies. Minister, Rev. H. Westwood.

PARIS: The International Congress of Religious Liberals—Unitarians and others—met in Paris, July 16-22, twenty-five nationalities and from 50 to 60 religious fellowships being represented, including English Church Liberals and even Moslems.

THE ANGEL UNAWARES.

"If after kirk you bide a wee
There's some would like to speak to ye.
If after kirk you rise and flee,
We all seem cold and stiff to ye.
That one that's in the seat with ye
Is stranger here than you, maybe;
All here have got their fears and cares;
Add your soul unto our prayers;
Be you our angel unawares."

A PRAYER FOR EVERY MORNING OF THE YEAR.

"The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep." —Robert Louis Stevenson.

Church-going. Go to church to get food for mind and soul. A famous Massachusetts lawyer once said that it was a mighty poor sermon that didn't hit him somewhere. Some prophet or teacher can interpret helpfully to you the problems of life from the spiritual standpoint, reveal the meaning of discipline, set you thinking on the great subject of the human soul and its relation to its Maker and its fellows. And even if you do not find the preacher who exactly suits you, there can hardly fail to be crumbs of instruction and inspiration that will fall into your lap if you will but listen regularly and without prejudice. —Rev. H. F. Moulton.

MOTTO FOR MOTHERS.

Make the home-coming sweet!
The gladness of going,
The pleasure of knowing
Will not be complete
Unless, at the ending
The home-coming's sweet.

Make the home-coming sweet!
No fear of the straying,
Or dread of the staying
Of dear little feet,
If always you're making
The home-coming sweet!

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 36, Burlington Road, South Shore, BLACKPOOL, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "South Shore." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The appointment of the Rev. George Jackson as Tutor at Didsbury (Wesleyan) College has been objected to by many Wesleyans, on the ground of his heretical opinions published in his Fernley Lecture, but the Wesleyan Conference has decided that it "sees no reason" to interfere.

Quite a small number of British Unitarian ministers attended the International Congress at Paris.

The Ansdell branch of the British League of Unitarian Women recently invited the two Bury branches to spend a day with them, and about 65 members had an enjoyable time together.

The Rev. Alex. Webster proposes to issue a volume "Memories of Ministry" in response to requests that have been made, if a sufficient number of subscribers is obtained, at 2/6 post free.

The British Association for the Promotion of Science will meet at Birmingham on September 10th and following days, under the presidency of Sir Oliver Lodge. Rev. P. H. Wicksteed, M.A., will be President of the section on Economic Science and Statistics.

Legacies amounting to £180, left by the late Mrs. M. R. Mullineaux, have been received for the benefit of Chapel Lane Chapel, Bradford, Yorkshire. Mrs. Mullineaux, during life, had presented an American organ to the Sunday School, and she was an earnest supporter of Unitarianism in the district.

Rev. A. Scruton has secured large audiences at Stockton-on-Tees at a series of open-air addresses with the effect of doubling the attendances at the Unitarian Church.

The Blackpool Corporation has accepted a gift of recreation ground and house for a public reading-room from Messrs. C. C. and J. R. G. Grundy.

The Unitarian Van Mission is doing well in its eighth season. By October it will have visited no less than 750 towns, villages, and cities since the origin of the Mission, and it has reached more than a million of hearers at a cost of about one penny farthing per head.

At a confirmation service at Knutsford thirteen young people were admitted into Unitarian Church membership on July 13th.

The Rev. J. Parton Milum, Wesleyan, who was charged with heresy recently by a local Wesleyan Synod for his views in a book called "Revolutionary Christianity" has been the recipient of presents from his Church at Newcastle-on-Tyne.

At the annual feetings of the Welsh Unitarian Association, August 7th and 8th, the president, Rev. E. G. Evans, B.A., of Dukinfield, preached on "The Church of the Living God," in which he advocated that the word "Unitarian" ought not to be applied to any free church which has an open trust. He said, "We must keep it free." Just so. If Unitarianism stands for freedom, for openness to receive new truth what better word can there be to express it?

At Tavistock the Poor Law Guardians, of whom the Rev. E. Rattenbury Hodges is one, will not permit him to share religious services in turn with other ministers because he is a Unitarian.

The Rev. Hampden Cook, M.A., Congregationalist, Crowborough, has resigned his pulpit because he does not believe and cannot preach the doctrine of everlasting punishment.

A portrait and sketch of the Rev. Samuel A. Eliot, D.D., President, American Unitarian Association, have appeared on the front page of "The Christian Commonwealth," Wednesday, August 20th.

MINISTERIAL CHANGES: Rev. Kenneth H. Bond, Free Christian Church, Leicester, has accepted appointment to the Elder Yard Chapel, Chesterfield; Rev. T. B. Evans, M.A., Heywood, resigned; Rev. John Birks, F.G.S., Taunton, resigned; Rev. W. A. Weatherall, late of Nantwich, has been installed minister of the Cork congregation; Rev. R. S. Redfern has been welcomed to his ministry at Swinton; Mr. Frank Bullock is appointed to Conigre Chapel, Trowbridge, for six months; Rev. Stanley R. Gibbon has been welcomed to Tamworth; Rev. J. McDowell retires at Bath at the end of the year; Rev. R. Nicol Cross, M.A., Southport, has accepted appointment to the Mill Hill Chapel, Leeds; Rev. J. M. Nolan, M.A., Loughborough, concludes his ministry, Sept. 28th, to return to Australia; Rev. Dr. G. C. Cressey has concluded his ministry at Brixton and returned to America; Rev. John Hinkins, M.A., who has recently left the Congregationalists, has accepted appointment as minister to the Accrington Unitarian Church.

DEATHS: Mrs. Richardson (nee Ridgeway), Crewe, July 12th; Jessie, daughter of Rev. C. C. Coe, Bournemouth, July 18th; Selina Stooke, Kidderminster, July 20th, 76; Mr. Samuel Goode, J.P., Hinckley, July 14th, 74; Mr. H. C. G. Vannce Smith, Cannes, July 27th; Mr. R. Jones, Blackpool, July 30th, 79; Mrs. John Heys, Longsight, Manchester, Aug. 2nd, 81; Mr. T. H. Russell, Edgbaston, Birmingham, July 31st, 62; Mr. Edwin Ellis, J.P., Guildford, Aug. 3rd, 79; Gertrude Frankau, Hampstead, London, Aug. 3rd; Mrs. A. W. Odgers, Hampstead, Aug. 4th; Sir J. W. Scott, Bt., Bolton, Aug. 4th, 69; Mr. W. H. Thomas, Tenby, Aug. 4th, 76; Mrs. G. A. Holmes, Beverley, Aug. 5th, 58; Miss Annie Eachus, Coseley, Aug. 8th; Mr. H. Follett Osler, Bromsgrove, Aug. 10th, 77; Mrs. A. W. Martin, Gore Brook House, Gorton, Aug. 17th.

ADVERTISERS, Churches, Associations, and other Institutions should note that this Magazine is the organ of various Unitarian Movements, is used by considerably OVER 100 CHURCHES, and reaches about 30,000 READERS. Hence any Advertisements of Meetings, Services, Special Events, Bazaars, or anything else are certain to be of effective value. TERMS: 2/6 per inch in columns; 20/- per column; 10/- half-column; £2 the whole page.

UNITARIAN VISITORS on holiday at seaside resorts and other places where there is a UNITARIAN CHURCH are urged to support their Faith when away from home by attendance at the Unitarian Services on Sundays. They are heartily invited to encourage their fellow-Unitarians by their presence. Please note name and location of any church entered in this column and times of service.

Here let no man be stranger!

BLACKPOOL: South Shore Unitarian Free Church, Lytham Rd., S. Rev. H. Bodell Smith. 11-0 and 6-30.

(Church notices in this column, as above, 6d. per line, 10/- a year two lines.)

"OPEN-AIR THEOLOGY"

Or Sketches of the Unitarian Van Mission

By H. BODELL SMITH.

SIXPENCE——By Post 7½D.

FROM THE EDITOR.

"WHAT HAS UNITARIANISM DONE FOR THE WORLD?"

By the Rev. FREDERIC ALLEN.

7, Linden Terrace, Newton Abbot.

Price 6d. per dozen, post free :: From the Author

To Our Neighbours. Unitarianism Explained : :

[No. 2]

A two page Tract for Church Propaganda.

(Reprinted from "The Unitarian Monthly.")

1,000 copies 7/6; 1/6 per 100.—From the EDITOR.

Unitarian Publications—FREE!

"On Strengthening the Things that Remain."

"The Religious Value of the Unitarian Faith."

By the Rev. J. PAGE HOPPS.

These publications sent free, also information on Unitarianism. Apply by letter to Miss F. Hill, 36 Heath Street, Hampstead, London, N.W.

THIS MAGAZINE

IS PRINTED AT THE

"Herald" Office, Ashton-under-Lyne,

WHERE A SPECIALITY IS MADE OF THIS CLASS OF WORK.

Printing of all descriptions.

Neatest Work. Lowest Terms.

When you have a Printing Order to place, try the "HERALD" Co., Cavendish Works, Ashton-under-Lyne, and they will suit you. . . . . .

The Inquirer

ONE PENNY WEEKLY.

6/6 per year to all parts of the world.

SPECIAL ARTICLES AND REVIEWS.
NEWS of the CHURCHES, SOCIETIES, and ASSOCIATIONS

Advertisement Charges—

3/6 per inch; Births, etc., 6d. per line; Calendar Notices, 10/- per year two lines; Situations, 20 words, 1/-, three insertions charged as two Appeals, 6d. per line; repeated matter, 3d. per line.

PUBLISHED EVERY FRIDAY.

3, ESSEX STREET W.C.

THE CHRISTIAN LIFE

—AND—

UNITARIAN HERALD.

The Popular Unitarian Weekly.

Special Contributions of Interest to Unitarian and Liberal Religious Thinkers and Workers generally. Leading Articles on topics of the day, chiefly dealing with the doings of Unitarians and the progress of free religious thought. Van Mission Reports. Reviews and Views by the Literary Editor. Sunday School Articles and Model Lessons. Children's Chat. Notes of the Week, Denominational News, Occasional Portraits, Pictures of Churches, etc.

From all Newsagents—ONE PENNY WEEKLY.

Subscription: 6/6 per annum, to all parts of the world.

ADVERTISEMENTS—3/6 per inch, Special Quotations for a series on application; Births, etc., 1d. per word, minimum 1/6 Sits. Wanted, etc., ½d. per word, minimum 6d., three insertions charged as two; Calendar Announcements 10/- per Annum, for three lines.

Literary matter to be addressed to the Editor; business communication to the Manager.

Published every Friday Afternoon at

5, Fetter Lane, London, E.C.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to 36, Burlington Road, South Shore, Blackpool.

Agents for "The Unitarian Monthly": LONDON—The British & Foreign Unitarian Association, Essex Hall, Essex-st., Strand, W.C. MANCHESTER—H. Rawson and Co., 16, New Brown-st. IRELAND—Mr. Eustace Gordon, 35, Rosemary-st., Belfast. SCOTLAND—Messrs. Alex. McLaren & Son, 360-362, Argyle-st., Glasgow.

Printed and published monthly, for the Proprietor, by the HERALD Printing and Publishing Co., Ltd., Cavendish Works, Ashton-under-Lyne.